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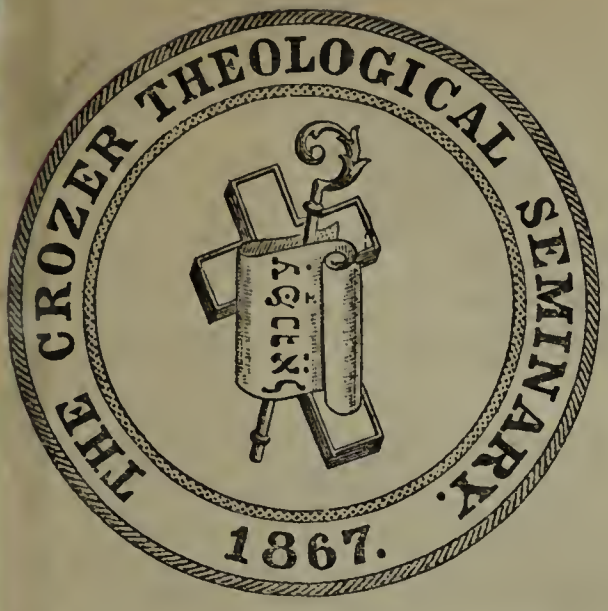

Historical Leaflets.

No. 2.

Tetzel's Theses on Indulgences.

FIRST DISPUTATION OF JOHN TETZEL.

In order that the truth may appear, and errors be suppressed, and, after due consideration, objections against Catholic truth be answered: brother John Tetzel, of the order of Preachers, Bachelor of Sacred Theology, and Inquisitor of heretical pravity, will sustain the subscribed propositions in the most distinguished university at Frankfort-on-Oder.

To the praise of God, for the defence of the Catholic faith; and for the honor of the Holy Apostolic See.

1. Our Lord Jesus Christ [wished to teach all] the sacraments of the new law, by which he wished all to be bound, after his passion and ascension, (2) and he wished to teach all before his passion by his most suitable proclamation.

3. Therefore he errs, whoever says that Christ, when he proclaimed "Repent ye," wished inward repentance and outward mortification of the flesh in such wise, (4) that he could not also teach or at the same time understand the sacrament of penance and its parts—confession and satisfaction—as obligatory. Nay, verily, it avails nothing even if inward penance works outward mortification unless confession

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and satisfaction are accompanied by deed and prayer. (1, 2)*

5. This satisfaction (since God does not allow a transgression without a penalty) is made through penalty, or its equivalent in the divine acceptance.

6. What is imposed, either by the will of the priest or by canon, is sometimes enforced by divine justice here, or is remitted in purgatory. (4)

7. Just as no one is bound to repeat a confession, truly made, for the same offenses, save in few cases; (8) And however useful it might be, nevertheless neither priest nor Pope can demand that it be repeated, (9) So one absolved is not bound to repeat for the same sins the outward satisfying penance, when once rightly performed. To command the contrary is to err. (3, 4.)

10. Notwithstanding, he is bound as long as he lives to grieve within, in conduct and disposition, and always to detest remitted sin, and not to live without fear concerning propitiation of sins.

11. This penalty, imposed on account of sins repented and confessed, the Pope can completely remit by means of indulgences; (12) Whether this has been imposed by him, or by the will of the priest, or by canon, or even is exacted by the divine justice; to deny this is to err. (5)

13. But although through indulgences every penalty in matters determined is remitted which is due for sins, so that it is vindicative of them; (14) he errs, nevertheless, who thinks that because of this the penalty is removed that is healthful and preservative, since the Jubilee† is not ordained contrary to this.

15. However truly and entirely any one may receive remission through indulgences—he who denies that this can be done in matters determined errs; (16) Nevertheless no

*The numbers in parentheses at the end of this and other theses, indicate the numbers of Luther's theses intended to be controverted.

†The indulgence issued by Julius II., in 1506, for the new building of St. Peters (*Magnum Bullarium*, V: 481sq), and renewed by Leo X., in 1515, for Germany, was *in forma Jubilaei:* by an ingenious fiction, Rome and its shrines were brought to those who were unable to make a pilgrimage thither.

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one ought to intermit works of satisfaction as long as he lives, since they are curative of sins remaining, preservative from future sins and meritorious.

17. Just as the Mosaic sacraments are barren elements, neither removing guilt nor justifying: (18) So the Jewish priests have neither keys nor office [*characterem*] whence they can remit guilt.

19. But the Christian sacraments produce the grace they signify, and hence also justify those who receive them.

20. And Christians priests have the true office and keys, by which they can remit even guilt: (21) not only by approving and declaring, as the priests of the old law of Aaron did with regard to leprosy, (22) but also ministerially and instrumentally, and by orderly performing the thing itself by means of the sacrament. (6)

23. Nay, just as God has keys of authority, Christ of excellence, so the Christian priest has ministerial keys.

24. Whoso says, therefore, that the Pope, or even the least priest, has no power over guilt save in approving or declaring, errs. (6)

25. Nay, he errs who does not believe that the least Christian priest has more power in regard to sin than the whole synagogue of the Jews formerly had.

26. Why does he not err then, who thinks that Christ, so far as he has not bound his power to the sacraments, (27) cannot remit sins by the excellence of his key, and save a man, apart from sacerdotal confession, approbation or declaration? (7)

28. Although contempt, true or inferred, has rejected the sacrament, which not seldom happens in late repentance, (29) neither unexpected death nor necessity exempt from the severest punishment that follows.

30. Nevertheless, we must not despair concerning these, since the least contrition that can take place at the end of life, (31) suffices for the remission of sins and the changing of the eternal penalty to a temporal.

32. But seeing that, on account of deficiency of time, the most cruel punishments not infrequently befall those

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who have died in such wise, (33) which are quickly remitted by plenary indulgences, such act foolishly as dissuade from buying confessional licenses.

34. Because of violence to a priest, penalties are imposed on the excommunicate, incendiaries, and incestuous, not alone after absolution, but sometimes after death; (35) on the one an oath not to repeat, on the other satisfaction—therefore he who denies that this can be done, errs. (10).

36. Not by sleeping bishops, but by chapters of the [canon] law, a priest is commanded to be discreet and pious, so that one confessed is sent to purgatory, (37) with the penalty of exile willingly received, rather than to hell as rejected. Who calls that "tares" therefore errs. (11).

38. Heretics, schismatics and traitors, are excommunicated after death, anathematized and exhumed. (39) Therefore, whoever says that those about to die pay all debts by death, and are not held by the canon law, errs. (13).

40. It is erroneous to say that souls about to be purified,* who depart in grace and charity—which separates between the sons of the kingdom and those of perdition, and far more of despair—(41) are near despair; but rather [one should say] they are in firm hope of obtaining happiness. (14, 15).

42. He errs who says that it is not proved either by reason or Scripture, that the purified* are beyond the state of merit. (18).

43. He errs who adds, that it is not proved how certain and secure they are of their happiness. Likewise he who says, (44) the souls about to be purified* cannot be more certain of their salvation than we, and that we are most certain. (19).

45. He errs who says that the Pope does not mean by plenary remission the remission of all penalties, but only those imposed by himself. (20).

46. To say that the preachers of indulgences err when they declare that a man may be relieved of all penalty by the

* Tetzel appears to use *animas purgandas* and *purgatos* as equivalent to Luther's phrase *animas in Purgatorio.*

indulgence of the Pope and be saved, is an error. (21.)

47. To say that the Pope can remit no penalty to souls in Purgatory which they ought to remove in this life according to the canons, is an error. (22).

48. He errs who says that only the most perfect can obtain pardons, and not also the perfect, the still more perfect, beginners and progressive. (49) Likewise also [whoever says that] not only the fully contrite but the impenitent [*attritos,* imperfectly penitent] and the contrite through confession [can obtain pardons.] (23).

50. He errs whoever says this can happen to very few, and not to most who do what the Jubilee requires. (24).

51. It is an error to assert that the Pope has no greater or more efficacious power over Purgatory, by imparting generally the Jubilee [i. e. its benefits] in form of intercession (52) than such or as great as any bishop or priest [*plebanus,* lit. country priest] has especially in his own diocese and parish. (25).

53. Even if the Pope have no power of the keys over Purgatory, he nevertheless has the authority to apply the Jubilee to them by way of intercession. (26).

54. To deny this power over Purgatory in the Pope, under the form of the key, is to contradict the truth and to err. (26).

55. For a soul to fly out, is for it to obtain the vision of God, which can be hindered by no interruption, (56) therefore he errs who says that the soul cannot fly out before the coin can jingle in the bottom of the chest. (27).

57. It is an error to find gain and avarice in public intercession, and not to seek the effect of purgation. (28).

58. It is a manifest error to doubt if all souls wish to be redeemed, or being redeemed to escape Purgatory. (29).

59. With regard to conjectural security, as far as human weakness attains, it is an error [to hold] that no one is certain of obtaining pardon,* even those who have done what the Jubilee requires. (30).

*or, certain about the effect of pardons *(de veniarum consecutione),* but the use of *consequar* and its cognate forms in the other theses points to the rendering adopted above.

60. It is an error [to say] that only a few, and not most of those who fulfil the Jubilee requirements, obtain pardons. (31.)

61. It is an error [to say] that one released through plenary pardon, according to the form of the decretal [*rescripti*], is not certain of his salvation just as if truly confessed and penitent. (32.)

62. It is an error [to hold] that a man is not reconciled to God by Papal indulgences duly acquired by every form, just as if truly penitent and confessed. (33)

63. It is an error [to teach men] not to look for pardoning grace, except for penalties of satisfaction imposed by man, and not also those imposed by the canon or divine justice. (34).

64. It is an error [to say] that it is not a Christian doctrine, that those who are about to buy confessional licenses or the Jubilee indulgence for their friends in purgatory can do these things without repentance. (35).

65. It is an error [to hold] that any Christian whatever, truly penitent, has quickly and completely plenary remission of penalty and guilt without indulgences. (36).

66. It is an error [to say] that any Christian whatever, whether living or dead, has a share in all benefits, and to the extent of an authoritative remission of sins. (37).

67. It is an error to hold that there is the same share in all benefits through charity as through the power of having mediation.* (37).

68. Again, it is an error [to say] that there is the same share in all benefits for acquiring and increasing merits, as for giving satisfaction.

69. It is an error to say that the remission of the Pope and the share [in all benefits] are not to be despised only because declaration is made of the divine remission.

70. It is an error [to say] that it is very easy, only for the most learned theologians, and not also for those mod-

* *applicationem,* (lit. clientship.) The *ius applicationis* was the right of a client to the protection of his patron. The transference of this idea to the doctrine of indulgences is obvious. Elsewhere in the theses the word is rendered "intervention" or "mediation."

erately versed, at once to exalt the ample effect of pardons and the necessity of true contrition. (39).

71. He errs who does not know that, instead of those satisfying penalties that contrition seeks, Christ's pardons impose compensatory penalties, but because they do not remit those that are medicative, contrition has the penalties that it loves continuing through the whole life. (40).

72. Works of charity avail more in obtaining merit, but plenary pardons more in quickly making satisfaction and obtaining total remission. He errs who does not know this, or does not believe it, and who teaches the people one and is silent about the other. (41).

73. Plenary indulgences avail more in making satisfaction and obtaining remission completely, quickly and remarkably, but works of charity avail more in obtaining merit, grace, and chiefly in increasing glory. He errs who does not think the Pope wishes the people to be so taught. (41).

74. But since plenary indulgence differs exceedingly [*secundum excedentia et excessa*] from particular works of mercy (as they are commonly called); he is guilty of signal presumption and error who teaches the people that the Pope wishes the purchase of pardons to be in no way compared with so-called works of mercy. (42.)

75. Giving to the poor and lending to the needy is doing better as to the increase of merit; but buying pardons is better as to more speedy making satisfaction. He errs who teaches the people otherwise and leads them astray; likewise he who thinks that to buy pardons is not also a work of mercy. (43.)

76. Although by pardons a man may first become freer from punishment, nevertheless, since the work by which they are bought becomes one of charity, he who buys becomes better in consequence of his internal devotion. He doubly errs who teaches the people otherwise. (44).

77. Spiritual alms are preferable to corporal and are more commonly given. Whence if one needs pardon, and cannot aid the poor without danger of want, he does far

better by buying than by helping the poor, as said before. He who teaches the contrary, errs. (44.)

78. Merit and extent of merits are generally approved according to the importance of works and the purpose of charity; therefore he deserves pardons more who obtains them from necessaries than [he who obtains them] from superfluities. Whence he doubly errs who teaches that any one sins in acquiring merit in this way. (46).

79. Although the buying of pardons has not been commanded, it is nevertheless the wisest course for those who need them. Whoever says the former and is silent about the latter, leads the people astray and errs. (47).

80. What need Leo more than others has of prayers for himself can only be conjectured [*est divinare*]. But we are bound to pray for Pope Leo by the obligation of both human and divine law. (81) And since that is done as a matter of necessity, he errs who says that on account of it the Pope ought to grant indulgences. (48).

82. Unless faith, devotion, nay confidence, are cherished with regard to pardons, indulgences amount to nothing and are useless. Whoever says the contrary errs most seriously. (49).

83. Since the sums exacted for pardons under Leo are very small as compared with his predecessors, therefore he errs impiously who says that he is planning to build the church of St. Peter's with the flesh, skin and bones of his own sheep. (50).

84. Indulgences are useful to him who does what lies in him, and according to the tenor of the bulls, however it may happen that railers [*oblatrantes,* lit. barkers] err. (85). Therefore it is a most abominable error to say that confidence in salvation through letters of pardon is vain, even if the Pope were to put his own soul in pawn for them. (52).

86. If the least bishop can impose silence on others, either while he himself wishes to preach, or to have some one preach before him; (87) it is a very grave error to say that the Pope is the enemy of the cross if he wishes to publish the Jubilee in a like manner. (53).

88. If the legends of the saints may without harm be read on their feast days at greater length than the gospel, one can continue to publish pardons an equal or longer time than the reading of the gospel. To say the contrary is to err doubly. (54.)

89. It is an error [to say] the mind of the Pope is, that pardons should be celebrated with single bells, processions and ceremonies, the gospel with a hundred bells, processions and ceremonies. (55.)

90. It is an error [to say] that the treasury of the Church, whence the Pope grants indulgences, is not sufficiently named or known. (56).

91. It is an error [to say] that the treasury of Christ is not the merits of Christ and the saints. (58).

92. It is an error [to say] that these work pardoning (that is, sufficient on the side of God), quick, and complete satisfaction, without the mediation of the Pope. (58).

93. [To say] that the treasure of the Church was the poor, in the time of St. Lawrence is an error. (59.)

94. [To say] that the treasure of the Church is only the keys of the Church given by the merit of Christ, is an error. (60).

95. It is an error [to say] that the power of the Pope alone suffices for the remission of penalties, without intervention of the treasury of the Church, that is, of the merits of Christ. (61).

96. The gospel, the gift of healing, [and] the sacraments of pardon are alike called by the name of grace; to proclaim the one and neglect the other is to err. (62).

97. It is an error [to say] that the indulgences that preachers proclaim to be the greatest graces, are truly such as to promoting gain. (67).

98. Yea, [to teach] that the treasuries of indulgences are nets with which they fish for the riches of men, is a most impious error. (66).

99. And since a sin committed against the mother of Christ, however enormous, is less than if the same were committed against the Son, which is remissible by the ex-

press testimony of Christ, (100) therefore whoever says that such a sin cannot be remitted in the truly contrite by indulgences, is mad, raves and errs, against the text of the gospel and Christ himself. (75).

101. Moreover, to propose to the subcommissaries and preachers of pardons that if, by an impossibility, anyone should violate the ever virgin mother of God, they could absolve the same by the power of indulgences—it is clearer than light that the one so proposing against the evident truth, is moved by hatred and thirsts for the blood of his brethren. (75).

102. To lay down also in public propositions, that preachers of pardons (although never heard) overflow before the people with excess of words and consume [*proterrere,* lit. frighten away] more time in explaining pardons than in preaching the gospel, is to sow falsehoods heard from others and invented for truth, and he who quickly believes shows himself thereby to be fickle and errs grievously. (72, 54).

103. In fine, to lay down in public propositions, that preachers of pardons are so far wanting through their licentious preaching as to make it no easy task even for learned men to secure respect for the Pope from the questions of acute laymen, is, after first bringing contumely upon the Pope, to flatter him and openly insinuate that all the rest have obtained safely [*portum possidisse*], and that he alone makes trouble, and in this to err exceedingly. (81).

104. It belongs to grace formally to remit guilt, effectively and chiefly by God, regularly (though insufficiently) by a pure man,* satisfactorily by Christ, instrumentally by the sacraments. Whoever therefore says the Pope cannot remit the least venial [sin] as to guilt, errs. (76).

105. He who denies that the same power belongs to Peter and all his Vicars, errs. Whoever thinks Peter has more power over pardons than Leo errs greatly, yea, blasphemes. (77).

* *homini puro;* or, this may mean, by a mere man, by man alone.

106. He errs who says just as he who adores the cross of Christ or any image whatsoever, as a thing and not as a sign, offers divine worship [*latria adorat*], likewise that the cross of Christ excels among however many others, as objects of adoration, and ought to be venerated more; nevertheless, he who offers divine worship to other things, and does not equally adore that [cross] represented also in the Papal arms, is guilty of idolatry and error. (69).

Part of the foregoing theses were translated by Mr. John Keesee Goode, class of 1901, of the Crozer Theological Seminary. They have been revised, completed and annotated by Professor Vedder. The text of the theses may be found in Loeschern's *Vollstaendige Reformations-Acta und Documenta* (Leipzig, 1720, 3 vols.) 1:504sq., and in Luther's *Opera Latina* (Erlangen ed.) 27:294sq. Tetzel was never believed to be the author of these theses—though the composition of them does not seem to be beyond his very ordinary capacity—and their authorship has been very generally attributed to Conrad Wimpina, one of the leading teachers of the University at Frankfort-on-Oder. See Beard's *Martin Luther and the Reformation in Germany* (London 1889) p. 223sq.

SECOND DISPUTATION OF JOHN TETZEL.

Brother John Tetzel, of the order of Preachers, Bachelor of Sacred Theology, and inquisitor of heretical pravity, will publicly and briefly defend and dispute the subscribed propositions, at the university of Frankfort-on-Oder, on a certain day that will be named at the earliest possible time: whoever ought to be censured as heretic, schismatic, obstinate, contumacious, erroneous, seditious, ill-expressing, rash and injurious, at the first look will be clearly seen in them.

To the praise of God and the honor of the Holy Apostolic See, in the year of our salvation, 1517.

1. Christians should be taught that, since the power of the Pope is supreme in the Church and was instituted by

God alone, it can be restrained or increased by no mere man, nor by the whole world together, but by God only.

2. Christians should be taught that they are bound to render simple obedience to the Pope, who holds them all in his immediate jurisdiction, in respect to those things that pertain to the Christian religion and to his chair, if they are consonant with divine and natural law.

3. Christians should be taught that the Pope, by authority of his jurisdiction, is superior to the entire Catholic Church and its councils, and that they should humbly obey his statutes.

4. Christians should be taught that the Pope has the sole [power] of deciding those things that are of faith, and that he and no other may interpret the sense of Holy Scripture as to its meaning, and that he has [the power] to approve or disapprove all the words or works of others.

5. Christians should be taught that the judgment of the Pope, in those matters that are of faith and necessary to man's salvation, cannot err in the least.

6. Christians should be taught that even if the Pope should err in faith, concerning the things that are of faith, by holding a bad opinion, he will not err concerning those things that are of faith when he pronounces judgment upon them.*

7. Christians should be taught that the decisions of the Pope, which he publishes as to matters that are of faith, ought to have more weight in a cause than the decisions of any number of wise men regarding the doctrines [*opinionibus*] of the Scriptures.

* That is, the Pope may be a heretic privately, and as to his personal beliefs, yet in his official action as head of the Church he will be preserved by the Holy Spirit from error. This thesis anticipates with remarkable accuracy the treatment by modern theologians, as Hefele, of the case of Pope Honorius, who in 680 was anathematized by the Sixth Ecumenical Council for heretical views expressed in a letter to Sergius, Patriarch of Constantinople (Mansi, XI: 631; Hefele, *History of Councils,* Eng. tr. V: 167.) These views, not being spoken *ex cathedra,* as pastor and teacher of all Christians, are not regarded by Roman theologians as coming within the scope of the Vatican definition of infallibility (Schaff, *Creeds of Christendom,* II: 270.)

8. Christians should be taught that the Pope deserves always and humbly to be honored by them, and not to be injured.

9. Christians should be taught that those who derogate from the honor and authority of the Pope, incur the penalty of the curse and the crime of treason [*laesae majestatis.*]

10. Christians should be taught that those who expose the Pope to jeers and slanders, are marked with the stain of heresy and shut out from hope of the kingdom of heaven.

11. Christians should be taught that those who dishonor the Pope are punished with temporal disgrace, and also with the worst death and scandalous disorder.

12. Christians should be taught that the keys of the Church do not belong to the universal church, as the assembly of all believers is called, but to Peter and the Pope, and have been bestowed on all their successors and on all prelates to come, through derivation from them.

13. Christians should be taught that a general council cannot give plenary indulgence, nor other prelates of the Church, together or singly, but the Pope alone, who is the bridegroom of the Church universal.

14. Christians should be taught that no mortals can determine the truth and faith concerning the obtaining of indulgences—no, not even a general council, but the Pope alone, who has [the power] to render final judgment concerning catholic truth.

15. Christians should be taught that catholic truth is called universal truth, and that it ought to be believed by Christ's faithful ones, and that it contains nothing either of falsehood or of iniquity.

16. Christians should be taught that the Church holds many things as catholic truths, which are by no means contained in the same form of words in the canon of Holy Scripture of the Old and New Testaments.

17. Christians should be taught that the Church hold many things as catholic truths, which nevertheless are

not laid down as such either in the biblical canon or by earlier teachers.

18. Christians should be taught that all observances regarding matters of faith, defined by the decision of the Apostolic See, are to be reckoned among catholic truths, although not found to be contained in the canon of Holy Scripture.

19. Christians should be taught that those things that teachers approved by the Church have positively handed down concerning the holding of the faith and the confuting of heretics, although they are not expressly contained in the canon of Holy Scripture—their writings of this character are nevertheless to be reckoned among catholic truths.

20. Christians should be taught that although certain truths may not be absolutely catholic, they none the less smack of catholic truth.*

21. Christians should be taught that all those smack of heresy, who say that no use of the cross of Christ should be made in the Churches.

22. Christians should be taught that those who cherish deliberate doubts concerning the faith should be most clearly condemned as heretics.

23. Christians should be taught that those who are ordained to holy orders for money may most clearly be called heretics.

24. Christians should be taught that all who interpret the Holy Scripture badly, and not as the sense of the Holy Spirit demands, by whom it has been written, may most justly be called heretics.

25. Christians should be taught that he must properly be called a heretic, who for the sake of temporal glory either originates or follows false and new doctrines.

26. Christians should be taught that all those are most justly called heretics who attempt to take away the

*The Roman Church still maintains this distinction between dogma, a doctrine that is of faith and must therefore be believed by all, and a pious opinion that may be believed by any and should be treated with respect by all.

privilege of the Roman Church, delivered by the highest head of all Churches.

27. Christians should be taught that, after the example of the blessed Ambrose, they ought to follow in all things as their master the Holy Roman Church, and not their own imaginings.

28. Christians should be taught that whosoever persistently defends his own perverse and depraved doctrine, against the rule of catholic truth, should be condemned as a heretic and be proclaimed such by all.

29. Christians should be taught that those who teach anything as certain, which cannot be validly proved either by reason or by authority, must be condemned as rash.

30. Christians should be taught that those who assert at any time what things are false, are to be held as in error.*

31. Christians should be taught that those who draw away any one of the faithful, or some notable person, should be condemned as injurious.

32. Christians should be taught that those who write propositions that furnish occasion of disaster to those who hear, whatever qualification may be added, are truly to be held, as if they published them absolutely and without qualification, to be causes of offence, sayers of evil, and offenders of pious ears, in so far as they seem to urge heretical propositions.

33. Christians should be taught that assertions of teachers that bring in schism among the people—as is that proposition: One should not obey a bad prelate or prince, or, One should not believe the Pope and his bulls—are by all means seditious.

34. Christians should be taught that all who originate false doctrines, and defend them persistently, should properly be condemned as heretics,

35. Christians should be taught that all who, in con-

* Because only the Pope had the right (according to Tetzel) to do this.

tempt of the divine law, are either inventors of persistent error or followers of another, who would rather be opponents of catholic truth than its subjects, should certainly be condemned as heretics.

36. Christians should be taught that all defenders of others' errors, err not alone as to that, but also make ready for others stumbling-blocks of error, and show that they should not only be held to be heretics but even arch-heretics.

37. Christians should be taught that those who originate new doctrines contrary to catholic truth, which they may be pertinacious to hold, and because of them depart from the common life, from either fickleness or perversity, because this proceeds from pride, which properly is the love of superiority,—even if they are not influenced by any desire of temporal advantage, they are nevertheless without doubt to be held as heretics.

38. Christians should be taught that those who adhere to the doctrines of scholars [*Magistrorum*], contrary to catholic truth, err obstinately, and sin in erring, and thereby come to be condemned as heretics.

39. Christians should be taught that those who deny any catholic truth whatsoever, which is published as catholic among all the faithful with whom they associate, and is publicly proclaimed by preachers of the word of God, are said to be obstinate in their error.

40. Christians should be taught that those who deny the assertions which they know to be contained in Holy Scripture or in the decision of the Church, must be condemned as obstinate in their heresy.

41. Christians should be taught that those who do not correct or amend their error, whenever it has been shown them in a lawful manner that their error opposes catholic truth, must be condemned as contumacious in their heresy.

42. Christians should be taught that they must be condemned as obstinate in their error, who, erring against the catholic faith and the decision of the Church, proudly

refuse to submit themselves to the correction and amendment of him to whom the duty belongs.

43. Christians should be taught that those who have been reproved for some plain error against the faith, and refuse to be informed concerning the truth, are in error and should be proclaimed as obstinate in this sort of heresy.

44. Christians should be taught that those who protest in words, deeds or writings that they are not at all willing to revoke their heretical assertions, even if those whose duty it is should rain or hail excommunications against such opinions, are to be held as obstinate heretics, and are to be shunned by all.

45. Christians should be taught that those who invent and defend new errors in defence of heretical pravity, in as far as they are not ready to be corrected and to seek truth with careful solicitude, are certainly to be held as obstinate in their heresies.

46. Christians should be taught that those beneath the chief Pontiff, if they formally define a certain assertion as heretical or decide that it must be held, and impose it upon others because they deem it to be catholic,—are to be held and proclaimed as obstinate heretics, one and all who agree with such decisions of theirs.

47. Christians should be taught that they obstinately err, who have the power to resist heretical pravity, and yet do not resist it, and that by this course they themselves befriend the errors of heresy.*

48. Christians should be taught that those who defend the error of heretics and effect this by their own power, [should beware] lest they come into the hands of the judge to be tried, as excommunicates, and if they do not make satisfaction within a year, be held by their own law as infamous, who are also according to the chapters of the law terribly punished with many penalties, to the terror of all men.

49. Christians should be taught not to be influenced,

* This thesis and the one following are evidently aimed at the Elector Frederick, of Saxony.

in their faith about the authority of the Pope and his indulgences, by the boldness of obstinate heretics, for our pious Lord and God would not have permitted heretics to arise, except that Truth might appear more clear to faith by their arising, and we might by this means escape from irrational infancy; but they should rather continue credulous regarding the truth preached concerning the parts of penance and indulgences; through which constancy on their part in the aforesaid faith, the approbation of them by God may be made clear and evident to the whole world.

50. And so those who wish as much as they can to fill letters and books concerning the parts of penance (confession of the mouth and satisfaction by works, brought in and instituted by God and the gospel, and promulgated by Apostles, and approved and followed by the whole Church, and yet impugned by [my]* adversary unrighteously and irreligiously in his common speech, in so many articles), and concerning plenary indulgence and the power of the chief Roman Pontiff with regard to the same, and [wish] with a certain unrestrainable cheek [*fronte*] to preach publicly or dispute concerning them, to win favor for their writings, scatter them among the people and make them common throughout the world, or to speak impudently and by way of contempt concerning these very things, in corners or in part before men,—let them fear for themselves lest they fall upon the foregoing propositions, and through this expose themselves and others to the peril of damnation and of severe temporal disorder. For a beast that has touched the mountain shall be stoned.

* The pronoun is evidently required, for the reference can be to nobody but Luther.

The text of these theses may be found in Loeschern, 1:517sq; also in Luther's *Opera Latina, 27*: 306—312. The debate thus challenged was actually held, January 21, 1518, at which time Tetzel was declared a Doctor of Theology (Beard, *Martin Luther,* p. 223.) This second list of theses is a far more able document than the first; they set forth with a good deal of rude force the doctrines of the supremacy and infallibility of the Pope, as held in Luther's day by the advanced Roman theologians, and formally confirmed and made an article of faith in our own day by the Vatican Council.

Historical Leaflets.

It is proposed to issue a series of Historical Leaflets, under the supervision of the Department of Church History in the Crozer Theological Seminary. For several years a Historical Seminar in this institution, in each Middle Class, has taken as an important part of its work the translation and editing of historical documents, and considerable material is now available for publication.

The importance of original sources in the study of history, is now recognized by every teacher worthy of the name, and no books are more valued for purposes of historical study than such collections as Henderson's "Historical Documents of the Middle Ages" and Gee and Hardy's "Documents Illustrative of English Church History." Books of this kind now accessible, however, by no means exhaust the documents that are of capital importance, especially for the understanding of the great Reformation movement. Several institutions of learning have supplemented this documentary literature by issuing, more or less regularly, leaflets or booklets containing reprints or translations of valuable sources. The "Translations and Reprints" of the University of Pennsylvania, the "Extracts from the Sources" of the University of Indiana, the "English Historical Reprints," of the University of Michigan, will occur to every teacher as examples of these publications.

Thus far, however, none of our theological seminaries has engaged in this work, and the sources published in the series above named are only incidentally useful in the study of Church History. There is need of one or more such series for the special use of theological students, though they will be incidentally useful to students of general history.

This want it is hoped to meet in part by the publication of this series of Historical Leaflets. The extent of the series and the frequency of publication, will necessarily depend somewhat on the reception of the plan. Should they

receive suitable support, the Leaflets may be continued al most indefinitely, for there is no lack of material.

For the year 1901 documents have been chosen relat ing to the Reformation period, preference being given t such as have never appeared in English. It is intended t publish the following:

1. The Protest at Speier. *(ready.)*
2. Tetzel's Theses on Indulgences. *(ready.)*
3. The Decree of the Diet of Worms. about April 1.
4. Luther on "The Robbing and Murdering Bands o the Peasants," and other short documents, abou May 15.
5. The Peace of Augsburg, about October 1.
6. The Indictment and trial of Servetus (select doc ments), about December 1.

It is intended that the Leaflets shall consist of sixtee pages each, and for the present they will be sold at th price of ten cents a single copy. Subscriptions will be re ceived for 1901 at fifty cents for the series. To teachers for class use, twenty copies or more of a single Leaflet, sen to one address, five cents a copy.

All communications regarding the Leaflets may b sent to Professor Henry C. Vedder, Chester Pa.

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